The Orthodox Herald

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HOLY TRANSFIGURATION

On this Great Holy Day we read from 2 Peter 1:10-19 and Matthew 17:1-9. The Transfiguration is also recorded in Mark 9:2-13 and Luke 9:28-36.

Although this day is scriptural, celebrating it on August 6/19 takes it out of the biblical sequence. The Holy Fathers considered it to be a joyous Holy Day and felt it would not get proper recognition in February as at times it would fall in Great Lent. As the Transfiguration occurred forty days before the Crucifixion of Christ, they decided to place it on the calendar, forty days before the Elevation of the Cross, which was already set for September 14/27.

The Lord told His disciples (16:21-28) that He would suffer much, would be killed and would rise again. To give them strength for what was to happen not only to Him but to them, the three chosen apostles, Peter, James and John, were allowed to behold their Lord, as He will appear when He comes in his majesty and glory at the last day. They saw His face shine like the sun and His clothing appeared white as snow. They saw Moses and Elijah (who were already long gone) talking to Him. Everything seemed so right that St. Peter said: "Lord, how good it is for us to be here."

Just then a bright cloud hid the Lord and a voice from heaven was heard: "This is my beloved Son, in whom I am well pleased; hear ye Him." The apostles were frightened and fell to their knees.

This Holy Day is important for us as it shows us how this resurrected life will be realized for us humans: in the glorification of our bodies after the model of the transfigured Christ. The New Testament proclaims that we too will be radiant and transfigured at the end of time as Christ was raised that first Pascha. In 1 Cor. 15:23 we read: "Christ the first fruits and then, at His coming,

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The clouds formed a cross in the sky over Christ the Saviour Cathedral in Moscow on August 19, 2000. It appeared at the beginning of the consecration service while the procession of thousands of people were circling the exterior of the building with the Holy Relics destined for the Altar Table.

This apparition emphasized the miracle of the rebuilding of the Cathedral. The original building was dedicated in 1883. It was completely demolished in 1931 by the Communists, who used treasures scrounged from the building for many purposes. The magnificent crystal chandeliers were placed in the Moscow subway and were on the "to see" list of tourists to the USSR.

They planned to build a tall building to the glory of atheism in the place which the cathedral had occupied but the earth would not hold the weight of the building and the project was abandoned. In its place an outdoor, heated swimming pool was built.

After the communists were ousted in the 1990s and it was again permitted to worship God and attend church services, it was decided to rebuild the Cathedral according to the original plans. The magnificent building, the largest Orthodox Church in the world, which dominates the skyline of Moscow, arose to the greater glory of God. The earth allowed the weight of the building

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WHICH ARE YOU?

What do you believe? Did God create the universe and natural laws and no longer directs them or did He create them and still directs what happens? The first belief makes you a deist, the second a theist.

Deists believe that God has set things in motion and then let them run according to the laws and principles He has set up. He simply watches – like a clock maker – and takes note of how people behave so that at the end He could judge them according to their words and deeds (thoughts, too, possibly).

Theists believe that God never takes His hands off His work. He is continually and intimately involved in it – without coercing the free will of His creatures. You might say that theists believe in an interactive (and definitely intricately interconnected) universe.

Christians are theists as opposed to deists.

Thus, the way to serve God is indeed to pay close attention to what is going on and act as we ought in each and every situation. Our minds and hearts are most important for how we think and feel affect our words and our actions. This is why we must continually prepare ourselves for right and Godly words and actions.

As St. Theophan the Recluse wrote: "It is necessary only to do everything according to the commandments of God. Just what exactly? Nothing in particular – only those things which present themselves to everyone in the circumstances of life, those things which are required by the every day happenings we all encounter. This is how God is."

We do so by praying daily, by hearing the Word of the Lord (reading the Bible and spiritual literature – and participating attentively in worship) and by continual humility and penitence – which is readiness to always be accepting responsibility for wrong thoughts, words and actions and turning away

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News CHRONOLOGY

AUGUST 2001

DIED - Fr. Alexander Warnecke in Syracuse, NY.

UNTIL AUGUST 11 - an exhibit of color photographic images of early 20th century Czarist Russia at the Library of Congress, 1st St. and Independence Ave. S.E. Work of Prokudin-Gorskie.

ELEVATED TO AN EXARCHATE of the Ecumenical Patriarchate was the Russian Orthodox Archdiocese of Western Europe, which consists of 60 parishes located in France, Belgium, Germany, Italy, Netherlands, Norway and Sweden. St. Sergius Seminary, St. Alexander Nevsky Cathedral in Paris and 3 monasteries are within this jurisdiction headed by Archbishop Sergius.

SS COSMAS AND DAMIAN CHURCH in Zociste Monastery in Zociste, Kosovo, which was built in 1327, has been destroyed on September 13, 1999. The church housed the relics of the Saints Cosma and Damian, the Holy Unmercenaries. They were Christian Physicians who healed many and did so without a fee. This is only one of the churches which has been destroyed or badly damaged since the area was put under protection of the NATO troops.

THE LONG-LOST CITY OF VINETA has been found at the mouth of the Oder River by German Archaeologists using sonar under-water equipment. This city referred to as the biggest in all of Europe around the year 1070 with about 20,0000 to 30,000 inhabitants most of whom were Orthodox. They were merchants and traders from Byzantium and Slavs who plied trade between the Baltic and the Black Sea via the rivers of western Rus. It was so wealthy that "church bells were made of silver." Chronicler von Bosau states that its demise was likely to have occurred towards the end of the 12th century when the Crusaders launched a never explained campaign in northern Europe.

IGNAT SOLZHENITSYN, an accomplished pianist, is giving a benefit concert for St. Tikhon's Seminary on Wednesday, September 12 at 8 p.m. at Williams Arts Center at Lafayette College in Easton, PA. Ads for a program book are being solicited. For tickets, send $15 check payable to St. Tikhon Seminary to Florence Boyko, 206 Summit Pointe, Scranton, PA 18508. For more info call 570/937-4411.

THE NATIONAL COUNCIL ON AGING has internet access where people can learn and sign up for federal and state-assistance. If you don't have a computer, you can use the one at your local library. The site's address is www.benefitscheckup.org. The inquiry is confidential, you will be asked your zip code to determine if you are eligible for local benefits.

A MATUSHKA RETREAT will be held from Sept. 27 through 30 at SS Mary and Martha House, 65 Spinner Lane, Wagener, SC 29164. For info contact Matushka Kyra Moore at 803/926-7591.

THE PATH TO CONFESSION: A BOOK FOR FAMILY READING was written by Fr. Artemy Vladimirov, pastor of All Saints Church in Moscow. This 128-page book is beautifully illustrated. Order from Unexpected Joy Press, 14617 West Farm Rd. 74, Ash Grove, MO 65604 or call 417/751-3183. Price $22.95 plus $2 postage.

FIRE ALMOST TOTALLY DESTROYED St. Nicholas Church in Jacobs Creek, PA in western Pennsylvania. Only about 20 members remain but they are valiantly attempting to rebuild. Insurance will cover only part of the cost of rebuilding and refurnishing.

THE ORTHODOX AND GREEK CATHOLIC churches in Slovakia ended a decade long dispute over properties. The government's help was needed to create the framework for the agreement, which isn't ideal but is the best available. Both churches will abandon property demands and at least a dozen court cases. They will accept 53.9 million Crowns (US $1.3 million) in return for the withdrawal.

SEAMAN'S CHURCH INSTITUTE is a mission of the Anglican Church, which gives aid to seamen in foreign ports. The Orthodox priests in the vicinity of Port Newark, NJ are being organized to meet the spiritual needs of the Orthodox who are passing through. As Eastern Europe is now free and more of the seamen are religious, Orthodox in other ports should offer their services.

WOODWORKERS, SEAMSTRESSES, METALWORKERS, BOOKBINDERS and more are needed to help glorify God in the Orthodox tradition at Holy Theotokos Monastery, 111 Evergreen Rd., North Fort Myers, FL 33903 or call 941/997-2846.

A COPY OF A RARE BOOK is on display at the Antiochian Village Heritage and Learning Center Museum. Donated by the Iskander and Hanna families, the 4th century book of Psalms was uncovered in November 1984 beneath the head of a little girl buried in Egypt. The "pillow of wisdom" had been gently slipped beneath her head to comfort her through the endless night.

TRADITIONAL MASSES HELD IN LATIN OR A MIX OF LATIN AND ENGLISH are allowed in about 135 US Catholic Dioceses. The Atlanta Archdiocese in 1999 created a separate parish where the most traditional and elaborate Latin Mass is celebrated.

SCRIPTURAL ILLITERACY DISMAYS CLERGY who say that compared with a generation ago they have to explain common Bible stories to listeners before they can teach what the stories mean for their lives.

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HOLY TRANSFIGURATION

all those who belong to Him." The victory which death seems to have over us will be annulled. We shall be remade as we were meant to be; sharers in the glory of God. Our bodies will be transfigured like Christ's, remade: "according to the pattern of His glorified body." (Phil 3:21).

The observance of Transfiguration is highlighted by the Blessing of grapes and fruit. The grape is a recognized symbol of transfiguration in Christian tradition. As the prayer of blessing reminds us, it is the grape which is transformed into wine and then, at the Divine Liturgy, into the Blood of Christ. As we eat the blessed grapes, we are reminded once more of the transforming power of the Holy Spirit within us, leading us from one step of deification to another.

In areas where grapes do not grow, apples and other fruit and vegetables are blessed. There are special prayers for both blessings.

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which is a miracle. The building is as high as a thirty-story building with a central dome which towers ninety-eight feet into the sky. The interior, which is in a cruciform shape, covers over an acre of ground and easily holds over 10,000 worshippers. The royal doors are 18 feet high and 9 feet wide. The side deacon doors are larger than the royal doors in an average church, being 9 feet high and 6 feet wide. There are three separate altars. The main one is dedicated to Christ, the others to St. Nicholas and St. Alexander Nevsky are in the two side chapels.

The sparkling ikonastas is made of pure white marble and holds ikons as much as 20 feet high. Other ikons in the Cathedral were designed to fit the enormous size of the building, with some as much as 49 feet high.

Although the dedicatory service and the building itself were prepared following the original plans, some accommodation was made to the needs of the present day. Otis Company of the USA donated the elevators and the undercroft was planned to contain a parking area, offices, museum, banquet halls, meeting rooms, library and a residence for the Patriarch among other necessities like storage rooms.

We missed the dedication; but by the miracle of modern technology, we were spiritually enriched by participating in it via a 4 1/2 hour video. We watched intently the procession with ikons from 90 Moscow churches, the consecration and baptism of the Holy Altars, the inspiring ceremonies and Liturgy and the singing of the three choirs: women's (nuns), men's (seminarians) and mixed. The 2 videos are available from St. Tikhon's Bookstore, Box 11, So. Canaan, PA 18621 for $30 - 1-888-454-6678 (free call). Next best thing to being there!

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WHICH ARE YOU?

from such towards those which are good.

Fr. Ihor Kutash, Ph.D.

DISTURBED BY CHRIST

Several weeks ago we read from Matthew 8:28-9:1 which concerns the healing of the demoniac and the reaction of the people to this. They were disturbed by Christ and the miracle which He did.

This reminds me of the time our family was enjoying an evening at home when we were disturbed by the sound of a gentle rapping. Someone went to the door, but no one was there. The sound was coming from somewhere in the house, but it was difficult to locate.

We looked and looked each time we heard the rapping. At last, we found the cause of the noise. Hanging in one of the rooms was an ikon of Christ. The air conditioner was blowing a stream of air against the ikon in such a way that it was occasionally striking the wall, thus causing the disturbance. We were startled to discover that an ikon of Christ had been upsetting our family.

But isn't it true that Christ often does this? We read of an example in Matthew 8:29: "They cried out, saying, What have we to do with thee, Jesus, thou Son of God? Did you come here to torment us before the time?"

He still disturbs people. He disturbs the person who no longer strives to live a holy lifestyle. He disturbs a parish when it becomes indifferent to the laws, canons and traditions of the Church and strives for peace at any price in an ingrown group. He disturbs people when they become unconcerned about the evil in the world, and close their eyes to the ethical standards the Church teaches in order to further their material gain.

Modern man, even many who profess to follow the true faith of Christ, are as guilty of "business first" as were the people of Gadarenes, who rather not see the sick healed if their business was in danger.

BIBLE QUIZ

1. What did St. Paul recommend as a substitute for wine?
2. Who was called a glutton and a wine guzzler?
3. What part of the body did St. Paul recommend wine for?
4. What was mingled with the wine Jesus was offered on the cross?
5. What kind of person, according to Proverbs, should be given wine?
6. According to Jesus, what do people prefer, old or new wine?
7. What drinkers did Isaiah condemn?

ANSWERS:
1. The Holy Spirit (Ephesians 5:18)
2. Jesus (Matthew 11:19)
3. The stomach (1 Timothy 5:23)
4. Myrrh (Mark 15:23)
5. The sad or afflicted person (Proverbs 31:6-7)
6. Old wine (Luke 5:39)
7. Those who start early in the morning (Isaiah 5:11)

CASSETTE LISTENING SCHEDULE

Cassette No. 17

August 5 - 9th Sunday after Pentecost - Matt 14:22-34

12 - 10th Sunday - Matt 17:14-23

Cassette No. 18

August 19 - 11th Sunday - Matt 18:23-35

26 - 12th Sunday - Matt 19:16-26

MEDITATION

Vacationers

O Bestower of everything that is good: Send Your holy angel to preserve all those on vacation from all danger, sickness, accidents and harm. As they lay aside the cares of everyday life, refresh their souls and bodies, so that wherever they go or whatever they undertake, You will protect their going and their coming in; we pray to You, O Lord: Hear us and have mercy.

You are the Hope of all bounds of the earth, O Savior, and the Protector of those traveling on land, water or the air. Shelter Your servants beneath the shadow of Your wings, and make them ever mindful of You throughout each day of their trip; we pray to You, O Lord: Hear us and have mercy.

We also pray for the safety and salvation of all those traveling on vacation to be with family and friends, or just to visit new areas of interest and relax. Accompany them as they drive on the road, and with Your mighty Hand guide their ways; we pray to You, O Lord: Hear us and have mercy.

Raymond Mastroberte

75 YEARS OF SERVICE

When a need is great, there are often times individuals and groups who, with a sense of purpose, step forward and do whatever is required of them.

In 1927, a need was seen in this country to unite first-generation Americans of Russian descent. Members of St. Alexander Nevsky Church on Pittsburgh's North Side inspired this unity through a magazine, The Russian Orthodox Journal. Under the direction of its editor, Vladimir Prislopsky (later to become a priest), the Church's youth were encouraged to form "R" Clubs in their parishes. This idea was met with enthusiasm and within months a meeting was set at St. Alexander Nevsky Church with young people coming from as far away as Detroit and Connecticut. On November 26-27, 1927, the Federated Russian Orthodox Clubs (FROC) was created with Vladimir Prislopsky as the first president.

Now celebrating its 75th year as an organization, the FROC (now called Fellowship of Orthodox Christians in America) had far surpassed the vision of its founding members. Support of the Orthodox Church has always been the primary focus of the FROC/FOCA. As early as 1929, an educational fund was established for choir directors and seminarians attending St. Sergius Theological Institute in Paris. In 1939, members created a theological fund for the newly-created St. Tikhon and St. Vladimir Seminaries.

With the onset of World War II, members' thoughts turned to supporting the war effort. $256,000 in war bonds was raised for two fighter planes – appropriately named "Spirit of FROC." A serviceman's fund was established. Prayer books were published and made available to all US and Canadian servicemen regardless of their FROC affiliation.

Their work did not stop there. During this time, members supported the establishment of a Sunday School program with all English Orthodox materials. The national organization gave financial assistance and FROC members were the first to volunteer as Sunday School teachers. The first all-English choir book was also published by the FROC.

Charitable projects too numerous to mention here have been undertaken by members at all levels. The United Fund is a yearly group endeavor that provides financial assistance to the three seminaries and such international causes as the International Christian Charities and the Orthodox Christian Mission Center. FROC/FOCA college scholarships have assisted many of our young people to further their educations. The Mission Hotline has provided greatly needed religious articles to missions and parishes. Heart Beat Sunday is an annual event to raise funds for medical supplies for those in need overseas.

As St. James said, "...faith without works is dead..." James 3:26.

Consider the tradition of service to the Church and consider becoming a member of the FOCA or perhaps even starting a new chapter in your parish. For more information, check the website at www.orthodoxfellowship.org.

Margaret Pysarchyk



IKON OF THE MINSK MOTHER OF GOD

Soon after his baptism in the 10th century, St. Vladimir brought many ikons to Kiev for veneration for the newly-baptized inhabitants. Most of them were from Chorozin, which is located just north of the Sea of Galilee. Among these was an ikon of the Mother of God, which had been painted by St. Luke. He placed this huge, framed ikon, which was almost 3 by 5 feet, in the newly-built Nativity of the Mother of God Church, located on the banks of Dniper River. He loved this church and donated a tenth of his income and wealth to build and maintain it. Because of this, the church was lovingly called the Church of Tithes or Desyatinna Sobor by the people. The ikon painted in egg tempera on a wooden board was covered with a precious gold plated silver cover (riza). The ikon was at home here for 500 years, and many miracles were reported which occurred when people prayed before it.

The Tatars invaded Kiev in1500. They plundered the city and its environs. One of the invaders removed the precious riza from the ikon and threw the ikon into the nearby river. The ikon did not sink, but traveled upstream until it reached the Svislock tributary near Minsk, a distance of about 250 miles. The ikon stopped here and emitted an unearthly light, which was noticed by the inhabitants of the castle of the duke who governed Minsk. They ran to the river to investigate the source of the light and saw the ikon floating on the water. With reverence they retrieved it and placed it in the church on the castle grounds. The church had been

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IKON OF THE MINSK MOTHER OF GOD

dedicated to the Nativity of the Mother of God as was the church in Kiev. This occurred on August 13, the date it was placed in the Church calendar. The ikon remained here for 116 years, an elaborate precious ryza was placed on it with the history engraved on the bottom. War shattered the peace and the castle was taken in October 16/29, 1616. By orders of Metropolitan Joseph Radasky, the Uniate church leader, the ikon was removed to the Monastery of the Holy Spirit. It remained here for 223 years.

In 1839 another war took place. This time it was won by Orthodox. The Holy Spirit Monastery and the ikon was placed in the Cathedral which was renamed SS Peter and Paul. The ikon has been there ever since.

The ikon has continued to be the site of miracles, whether she was in the possession of the Eastern or Western Church. We note crowns on the heads of both the Mother of God and Christ, which shows the reverence the Western Church had for it. The ikon itself is of the Hodigtria type. The word means "guide on the road." It is classified as such because of the position of Christ's hand. It is in a blessing position yet points to the right. Other identifying aspects are the globe He holds in His left hand and the staff His Mother holds in her right hand. But the most unusual item is the cross on a chain, which is depicted around His neck.

An acafist is read before the ikon every Friday. The sacristan says that when he opens the offering box, among the monetary donations, he finds letters of thanks for healing.

Praying before this ikon has given solace and healing to thousands no matter their religious affiliation.

FUNDS

ALASKA - (Literature is sent here) Anna Palceski, Raymond Sobczak, Ann Worobey, Nancy Krull.
MISSION FUND - (Literature is sent to places other than Alaska to help in mission work) Karen Tkacz in honor of the 40th wedding anniversary of John and Daisy Sheposh, Cynthia Mickey.
BOTH ALASKA AND MISSION - Anonymous, Eugenia Kribales, Ethel Watlock.
POSTAGE - (To help us meet the huge rise in postage) Anonymous, Barbara Powell, Nicholas Komernicky, Steve and Lenora Evancho, **Mary Lorko.**

LIGHTER MOMENT

George was having trouble getting his neighbor to keep his chickens fenced in. The neighbor kept telling him that they were always finding an opening to escape from their yard. He really wasn't much interested in doing anything about it. But the chickens were ruining John's garden.

Two weeks later, a friend visited John and noticed that his garden was doing just great. The friend asked, "How did you make your neighbor keep his chickens in his own yard?"

John replied, "Easy! One night I hid a dozen eggs among the vegetables, and the next day I let my neighbor see me gather them. I haven't been bothered since."

FIGHTING THE FEAR

We may have great faith. We may be courageous. We may think we are strong. But, when we come right down to it, we all have a basic fear of dying.

The fear of death is natural. Our bodies are programmed to avoid danger instinctively. Because of fear we make the strenuous effort to protect ourselves and others from harm.

In some cases, however, this healthy fear of death is exaggerated to a sickness. It becomes obsessive, intruding on our thoughts and poisoning our emotional life. Then it prevents us from finding the happiness of life.

Two people were in an auto accident. One of them was killed. The other experienced grief and anger at the death of his friend. After several months, his emotional life was still so troubled that he could hardly leave home. His job suffered. He became a virtual recluse.

"Part of it is guilt. I keep wondering why my friend is dead and not me. Why didn't I die?" He continued, "But the problem goes deeper. I can't find any reason to do things. My friends or I can die at any moment. It terrifies me. If we can die just like that, what's the use of going on? I'm really depressed."

Matthew's description of the Last Supper (26:26-29) and the Tropar for Pascha given by the Church offer invaluable help for dealing with the fear of death.

At the time of Passover, Jesus knew His own death was imminent. He was aware of the plot to have Him arrested and killed. He told His disciples that this was their last meal together on earth.

Jesus was not immune from the fear of death. His prayer in the Garden of Gethsemane was filled with human sorrow and anxiety. (Mark 14:32-36) Yet He did not allow His fear of death to overwhelm Him. Instead, He gave His disciples a therapeutic gift to help them cope with their own anxiety.

Likewise, the Church gives us hope in the Tropar "Christ is Risen from the dead. Trampling down death by death and upon those in the grave He gave eternal life."

Jesus knows that death is so fearful because it separates us from people we love, from this joy and wonder that life holds. But the very fear of death can also keep us from our friends, and smother our happiness in the world. If we allow this to happen, death wins over life even before we die.

Jesus shows His disciples that the way to deal with the fear of death is to celebrate life with those we love. And this celebration should infuse all we do and feel every day.

The celebration isn't intended to deny fears. Rather it acknowledges them and finds joy in spite of them. We can celebrate life in a thousand different ways; but let's start with the joyous celebration of Pascha as practiced in the Orthodox Church. The joyful music and brilliant services, the promise over and over that with His Resurrection, Christ has promised us that there is a hereafter and that He will give us life even after the grave. Then extend this celebration: compliment a friend, do someone a favor, help a child achieve a goal, or share a new and wonderful recipe with a neighbor. Just have fun with others. This will enhance your life AND HELP YOU TRIUMPH IN THE BATTLE AGAINST FEAR.

ETHNIC CHUCKLE

Dorohaya Tyotya Maria,

See yah taka dobra girl. Yah promisovala vam zhe yah budoo peesatee vam at least every dva months. Eeh yah doing it!

Yak tam kolo vas? Toot shitko OK. Yah nehmam too much vam peesatee. Noh yak poveem za me little problemoo. Yah barz gainooyou weight again. Me staree kretchet nah mena ee me doctor neh too happy either. Ohn got me for a lost case boh last time ohn me poveleel: "Anna you're gaining too much weight. You don't listen to me. If you insist upon eating halushkee and perohee you had better increases your activity. I suggest you take a half hour fast walk every day."

Yah promisovala zhe yah budoo fast walking za pool hodeeoo every day. Yah toh povela me next door neighbor. Ohna me kazhe zhe yah better buy myself a pair of good walking shoes.

Shoes, toh shoes, noh? Anyway, yah peeshla doh shoe storoo kupetee paroo shoes. Clerk asked me: "What kind of shoes you looking for." Yah yemoo kazoo: "Walking shoes."

Ohn questioned me: "What kind walking shoes? For hard or soft surface?"

Yah answered: "I don't know."

Ohn kazhee: "Lady, it's important to know what kind of surface you'll be walking on. Besides do you want Adidas, Nikes, or Commersal? Do you plan to wear them in winter, summer or in the rain?"

Ohn maw yet more questions. Yah dostala take confused. Yah yemoo kazoo: "I just want a pair of walking shoes."

Ohn me kazeh: "Lady, if you don't have the right kind of shoes you'll have big troubles. You might get shin splints, back pain, blisters, knee troubles, ee yestyeh more troubles."

Yah yeho thankovala nicely ee peeshla back home. Yah decided if yah dostanoo takee troubles walking better just take it easy. Pomaloo.

Budteh zdrovee,
Hanya.

PRESS FUND

Thank you/Spasebo for remembering us during the summer "taking it easy" time. Eva Souchick, Martha Lutz, Eugenia Krebales, Lubov Dechio, Irene Allen, Lew Gogol, Matushka Josephine Felenchak, Protodeacon Alexis Bona, Ethel Watlock, Mary Lorko, Charles Kavka, Ann Dorozynski, Anonymous, Mary Kochmaruk, Cynthia Mickey, **Mary Kinn.**

John Barnes on 10th anniversary of being received into the Orthodox Church. Marabelle and Timothy Goomis for Happy Birthday for dad John Goomis and 50th anniversary of Father and Matushka St. Andrew. Prayers for health of Olga Weiss and sister Stephanie. **Johanna Wagner** prayers for health of sister Irene. Father and Matushka Stroyen prayers for health of brother-in-law Harry Whitaker. Steve and Lenora Evancho for health and blessings on Claudia Sulin. Anna Plefka, Helen Kotter, Fr. Basil and Matushka Nina Stroyen.

Mary Bohurjak in memory of husband John who died 10 years ago and for all deceased family members. Julia Sobarnia in memory of **John Koropchak** who died April 10, 2001, her parents Phillip and Anna Pelak, husband John, family members Frank and Helen Pelak, Eva Replyuk, Al Musso. Pauline Vinay in memory of Mary Olyer. Marabelle and Timothy Goomas in memory of her father Wesley Councell who died 10 years ago, and her uncle Woodrow Peckham. Steve and Lenora Evancho in memory of their parents, Joseph Plefka, Dimitro Heshczuk. Father and Matushka Stroyen in memory of his father V. Rev. Basil M. Stroyen who died 42 years ago and Fr. Joseph Chernushin.

WINTER'S GRACE

When we feel low or anxious, as we are prone to do on occasion, we don't want someone to tell us to think positive. Forcing yourself to be a songbird when you are facing life-threatening decisions is a tall order. Too many well-intentioned people have confused the dynamic "will to live," which has indeed been shown to make a difference in longevity in people with infirmities, with "positive thinking" in which a silver lining must be triangulated for every cloud.

Positive thinking can help bring down your blood pressure, calm a stomachache and help you get to sleep. It cannot, however, excise a tumor.

Insisting that you are only allowed one superficial mind-set is to deny yourself the healthy range of emotions that everyone is entitled to feel. Is there not a haven for the occasionally cranky among us?

Whatever

Incense is mentioned over 100 times in Sacred Scripture. It represents the holiness of God's presence and the prayers of the faithful rising to God.

People complain when the Divine Liturgy exceeds one hour. Some of these same people will sit for hours on hard bleachers without backs to watch a ball game or will applaud for multiple encores at a musical concert.

Should fruit like oranges and bananas, which need to be peeled, be brought for blessing of fruit on Transfiguration?

A child asked his grandfather, who was very hard of hearing: "Grandpa, why do you keep going to church when you can't hear a word that is being said or understand what is being sung?" Wise grandpa replied: "What would the neighbors think if they saw me sitting on the porch rocking on a Sunday morning? I keep on going, even if I don't hear, because I want people to know whose side I'm on."

St. John Kronstadt wrote: "I especially love to read the Holy Scriptures, both Testaments, I cannot live without this reading. They contain so much. So many laws for the life of man's soul are revealed there! A person striving for spiritual renewal can obtain so much guidance in being reborn from evil to good."

Must we not at least ask whether many no longer walk with us because they fail to see in us a conduct that corresponds to the teachings of Jesus?

Involvement in activities, organizations, and programs within our parishes do not take the place of repentance and spiritual growth. The quality of these activities should reflect the degree of repentance and the spiritual health of those who undertake them. These activities and "ministries" will bear fruit and bring healing to the extent that the persons involved are being healed through repentance.

Education in moral principles must begin early in life, on a mother's knee and at father's side. This education involves not only instruction but also discipline in the sense that action involves personal responsibility and in the sense that action involves consequences, which may not only be injurious to the person but to the community in which he lives. Moral principles rule conduct and these principles are in place for a reason: the common good.



EDITORS' NOTES

Those with ancestors from Galicia or the Lemko area bring to mind the Holocaust of their people on the first Sunday of August. Many parishes will hold a parastas on August 5 for the Talerhof Concentration Camp detainees. They were forcibly removed from the Lemko region around 1914 and sent by inhuman transport to Talerhof where they died.

I receive many requests for recipes which have appeared in past issues. The recipes are not indexed. Unless you give the approximate year, I cannot honor your request. Sorry, for I know how frustrating it is to want a certain recipe.

Many of you have availed yourselves of the 27 cassettes which are keyed to the 52 Sundays of the year. A few are still available for $135. Some of you do not have access to a wall calendar with which the cassettes are keyed. To help you we will note the proper cassettes to be played to correspond to the readings in the church. Check the Cassette Listening Schedule.

We will not be making the Carpathian trip this year.

On this, our 50th year of publication, we have been sharing history with you. This month we note the change in communication. Fifty years ago, churches had no bulletins. All announcements were made from the pulpit. Few people had telephones. If it was necessary to contact the priest, you went to his office. This was often in a corner of his living room. In fact, if you had to call the doctor, you might have to use the priest's phone. Slowly, everyone got a phone. At first you might have several families on the party line. In the days before TV, many women listened in on the line to learn what was going on in the neighborhood. Now we have the Web and chat rooms. Priests and choir directors spent many hours copying music for the choir. This is why there was usually only one copy for each part. And this copy only had one part on it so we had no idea what the other parts were to sing. When the copy machines became commonplace, what a luxury it was to have all parts and several copies for each section! We all now had a part-e-tura. No more – "Where is the tenor's copy?" Yet with all this easing of communication devises – we seem to be losing the lines of communication.

Who 50 years ago even envisioned such a communication instrument as a computer? Technology is changing the world and along with it the world of religion. The Web, e-mail, IM, and chat rooms are all being used to pass news about the Orthodox Church. It is keeping people informed, especially those who live a distance from an Orthodox Church. However, these instruments can be for good or evil. Right now there is much on the internet about the Orthodox Church administration and its leaders, which is upsetting. Some of it is true, some exaggerated and some downright malicious. How can the viewer distinguish between them? Many times, the writer is anonymous; there is no way to ask for further explanation or information.

The Orthodox Church, although sobornoye in its structure, has recently become more autocratic. Discussion is not encouraged. As the laity becomes more educated, it has much insight to give. They should not be discouraged and threatened with excommunication or shunning. An ombudsman must be a part of the church administrative structure. There would be no need for anonymous entries on the internet. This is written to head off shame for our beloved Orthodox Church.

With these sad words we close this month's Editors' Notes. We pray God gives us wisdom and the strength to bring problems and suggested solutions to examination.

The Stregens

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One kind of trouble is enough. Some people take three kinds at once: all they have now, all they have had, and all they ever expect to have.



I have had some interesting conversations with friends about skvarke (cracklings). It brought much laughter as we reminisced about how our mothers used them in cooking and baking. They were used to flavor many meals as meat was in short supply. Some told me that they craved cookies made with skvarke. I don't have a recipe for them but I do have one for biscuits with skvarke. I have been enjoying them again as I received a gift of skvarke from Steve Warbel. If you are not fortunate enough to have access to any, you can use bacon in these Skvarke Korzhyky or Crackling Biscuits. Our Carpathian ancestors had a saying: "Poverty has taught us to be thankful even for crackling korzhyky."

CRACKLING BISCUITS

2 cups flour
3 teas. baking powder
1 teas. sugar
1/2 teas. salt
1/2 cup chopped cracklings or crisp chopped bacon
2 Tbls. melted crackling or bacon fat
2 eggs
1/3 cup cream
caraway seed

Sift the flour with the baking powder, sugar and salt. Mix in the cracklings or bacon and the melted fat. Beat the eggs, reserving 2 Tbls. for glazing. To the remaining eggs add the cream and stir into the flour mixture with a few swift strokes. Handle the dough as little as possible. Place on a slightly floured surface and pat to about 3/4 inch thickness. Either cut into diamonds with a knife, or use a cookie cutter to make rounds. Place on a greased baking sheet, brush with reserved egg, and sprinkle lightly with the caraway seed. Bake in 450° oven for 10 to 12 minutes. Enjoy with coffee or a light lunch.

* * * * * *

The wonderful thing about patience is that a little goes a long way, and yet the more we use it, the more we have.

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PERIODICAL POSTAGE PAID

Wisdom is the gift of silence.

NOTES ON OUR 50TH

The Orthodox Herald has been a favorite of our family since my growing up in Coaldale. Two years ago, while going through my mother's (Pauline Futchko) home after her death, I found a copy of the very first issue in one of her "important papers" file. Had to smile as I found that quite interesting.

Pat Futchko Drosdak

My grandfather, Stephen Chomko, introduced The Orthodox Herald to me, and I have enjoyed reading it ever since. Even though he has fallen asleep unto the Lord, I always think of him when I find the "Herald" in my mail.

Christine Hazzard

I actually enjoy the entire paper but really enjoy the articles referring to "Baba talks." I use the paper in my Church School classes.

K Felon

For years I read and enjoy your excellent periodical. I admire your work in His Vineyard for fifty years. Thank God we still have few laborers who give abundant fruits. I am confident God will give you tenfold. I also wish you many years together with your faithful partner, the presbytera.

Ernest Farah (PhD)

On our 50th we acknowledge some subscribers who have been with us from the first year: Michael Stefanick, J. M. Syka, Dorothy Levitske, Victor Karaway, Mary Kollar, Albert and Olga Gessner, Marie Handera.

The Stroyens

Home Bible Reading Schedule

AUGUST 2001

1	1 Cor 13:4-14:5	17	2 Cor 4:13-18
2	1 Cor 14:6-9	18	1 Cor 3:9
3	1 Cor 14:26-40	19	**1 Cor 9:2-12**
4	Rom 14:6-9	20	2 Cor 5:10-15
5	**1 Cor 3:9-17**	21	2 Cor 5:15-21
6	2 Peter 1:10-19	22	2 Cor 6:11-16
7	1 Cor 15:29-38	23	2 Cor 7:1-10
8	1 Cor 16:4-12	24	2 Cor 7:10-16
9	2 Cor 1:1-7	25	1 Cor 1:26-29
10	2 Cor 1:12-20	26	**1 Cor 15:1-11**
11	Rom 15:30-33	27	2 Cor 8:7-15
12	**1 Cor 4:9-16**	28	2 Cor 8:16-9:5
13	2 Cor 2:4-15	29	Acts 13:25-32
14	2 Cor 2:14-3:3	30	2 Cor 10:7-18
15	Peter 2:5-11	31	2 Cor 11:5-21
16	2 Cor 4:1-6		

SOBORNOST

Acts of the Apostles

Orthodox theologians contend that essential aspects of *sobornost* existed in the Church from its very beginning, citing as their source the Scripture itself. The Church that Jesus established consisted of both clergy and faithful – there were the 12 specially selected and trained apostles, then the disciples of the Lord and finally His other followers. In these they see the nascent forms of what we call today the clergy (bishops, priests and deacons), and the laity (people of all ranks and stations of life who believe in Christ). Together they labor, united in the Christian community, to spread the Gospel and to handle the affairs of the Church, under the supervision of the bishops, successors of the apostles.

Father Stephen Sedor contends:

We see the participation of the laity with the clergy right from the beginning of the Church. The Acts of the Apostles, chapter 1, records the meeting of some 120 people to select a successor to Judas who betrayed the Lord and thus lost his apostleship. Two candidates were selected, and Matthias, by lot, became an apostle.

Acts 6 records another meeting of the Church. The apostles explained to the gathered multitude that they needed help in carrying out the work of the Church. The assembly chose seven men, whom the apostles proceeded to ordain deacons by prayer and the laying-on of hands.

Fr. Michael Dahulich, Ph.D.
St. Tikhon Seminary Staff

A GREAT OPPORTUNITY

There are three major Holy Days in August. There are rituals connected with each of them. Since children are not in school, what an opportunity this gives you to connect your children or the children of the parish to their Orthodox identity and to immerse them in the symbols, gestures, and meaning of ritual life.

Children delight in ritual. Ritual defines and expresses who we are, what we believe, to whom we belong and our relationship with others.

The education and immersion of children should be a year-round experience. It should not be confined to a few months in the winter months. Take advantage of Transfiguration, Dormition and the Beheading of St. John to teach with the help of ritual. Teachers, catechists, grandparents and parents should take "hands on" opportunities. See back issues of August issues for ideas.